Vol. 2. Numb 45

THE REHEARSAL.

1. Why the *Review* has had ſo much of my Company of late.
2. His Charge againſt this *Paper*, for *Author*, *Printer*, *Encouragers*, &c.
3. If the *Suppoſition* were True, it Expoſes the *Review's* method of *Arguing* above all things.
4. His *Reſerve* when *Pinch'd* in an *Argument*.
5. His Charge of *Treaſon* brought Home; and laid at his own Door.
6. His *Caveat* againſt *Retorting*.
7. He is Equally Involv'd with me; as to the *Original State* of *Nature*, and the *Power* of the *People*.
8. He and I againſt any *Two* in Town.

SATURDAY, *March* 13th. 1707.

(1.) *Country-m.* THE *Review* is at you again, *Maſter*. He's Reſolv'd to find you Work enough. He has thrown ſeveral *Paper Bullets* at you ſince the laſt which you have Anſwer'd.

Rehearſal. I wou'd be as *Civil* as I cou'd to Mr. *Review*, I have afforded him a good deal of my *Converſation* of late. But that was to Clear up ſome *Points* into which he led me, and which I thought Uſefull for others to know as well as Mr. *Review*, more than to get Rid of his *Objections*, which I cou'd have done in a very few words. Therefor tell me what you think moſt Material of what he has ſaid againſt me of late. For I have other Buſineſs to do, and he wou'd not deſire to Engroſs me wholly.

(2.) *Country-m.* He gives his Charge againſt this *Paper* in *Blank Verſe*, and ſets it down thus, in his of the 2d Inſtant.

'Tis written by a *Non-Juror*.
'Tis Printed by a *Papiſt*.
Its Encouragers are the *Jacobites*.
And I'll prove its Contents to be *High Treaſon*.

Rehearſ. This is Charging Home indeed!— *Nonjuror*, *Papiſt*, *Jacobite*, *High Treaſon*— Terrible Words! But he might have gon on— His *Taylor* is a *Quaker*, his *Shoo-maker* an *Anabaptiſt*, his Barber a *High flyer*, and his *Landlord* a *Muggeltonion*—— And then he had been of all theſe *Religions*! And wound-n't this be to be a man of *Comprehenſive Charity*, of *Large Thoughts*, and of the *Modiſh Church*, an *Anythinggarian*, who ſcorns to be Confin'd to any one *Sect* or *Religion*.

(3.) *Country-m.* Come, *Maſter*, Don't think to put it off ſo— He puts ſeveral *Queſtions* to you, what *Church* you *Mean* &c? He ſays, he knows what you *mean*, and you muſt *mean*. And that *The Naked Leggs of your Adulterous Generation appear*.

Rehearſ. What has he to do with our *Legs*? But I thought he had not been againſt *Adultery* in *Religion*! What? Wou'd he take away the *Toleration* and *Liberty* of *Conſcience*? Muſt no new *Sects* be *Begot* but in Lawfull *Wedlock*? But he knows what I *Mean*, and muſt *mean*! I thought he had been Weary of putting *Meanings*! But if I muſt *mean* what he wou'd have me, then I *muſt*! And now I will be as Civil to him as Heart can wiſh. Suppoſe then the *Author* of this *Paper* were what he wou'd have him, a *Jacobite*, a *Papiſh*, a *Jew*, a *Turk*, or *Pagan*— Well now what of all this? I know Mr. *Review* deſires to be thought an *Arguer*. And his buſineſs is to *Convince* this Man if he can, and to Anſwer *Fairly*. And how do's he do it? O you Rogue, ſays he, you'r a *Jacobite* if you ſay ſo, you'r Certainly a *Papiſh*! You'r Guilty of *High Treaſon*, and I'll *Prove* it! Isn't this a *Clever* way of *Anſwering*? Suppoſe the *Review* were in *Conſtantinople*, and ſhou'd deſire a Fair Conference with a *Turk* upon the Point of *Religion*, and in Anſwer to all his *Arguments* the *Turk* ſhou'd ſay, why at this Rate you are a *Chriſtian*, you Deny our *Mahomet*, Sirrah, I'll have you to the *Divan*. Won'd the *Review* think this a *Fair* way of *Arguing*? Now let him Apply. Suppoſe the *Author* of this *Paper* were a *Jacobite* (for you know if a man be Born to be a *Jacobite*, he cannot Help it) wou'd not the *Charity* of the *Review* oblige him

him to Argue *Fairly* with this Man, to hear his *Reasons*, and *Convince* him by *Reason?* Or wou'd he Press this Man (as he do's me) to Own himself a *Jacobite* in the Face of the *Government*, to *Confess* and be *Hang'd*? Is this *Fair*, Mr. *Review?*

(4.) *Country-m.* Have a Care *Master*— He'll turn all this upon you, as *Confessing* your self to be a *Jacobite.*

Rehearf. He'll *Guess* at *Meanings* again! Let him—But ther is some Difference betwixt *Supposing* a thing, and *Allowing* it. And I do this on Purpose to give him the full *Scope* of his *Argument.* For really he Hurts the *Cause*, and gives Great *Advantage* to to *Jacobites* (if ther be any such left) while he has nothing to say against them but you *Jocobite*—you *Jacobite*— And if any Pinch him Hard in an *Argument*, then he Crys out you are a *Jacobite*!

(5.) *Country-m.* But hear is *Charge* of *High-Treason* against you, *Master*, and how he *Proves* you to be a *Jacobite.* He closes this *Review* with this, and says, *Let him* (that is you Master) *but Examine the Act of Parliament which makes it High Treason to write against the Succession, and he need not go far to make out his own Guilt nor put any Man to the Trouble of the Proof.*

Rehearf. But I must put him to a little more *Trouble* (I beg his Pardon) for I cannot by any Means make this out, without his Help. For I am sure I have not *Written* any thing against the *Succession.* He must Collect it from *Meanings*! Did I ever say, That a *Hereditary Succession* (as ours is) was a *Hereditary Slavery* to the *People*, and an *Encroachment* upon their *Right*? And did not Mr. *De Foe* say all this and more, as I have Quoted him *Num.* 25 of the *first Volume*? Where is the *Treason* now? Who has *Written* against the *Act* of *Succession*? So that I may Return him his Good *Advice* to me at the End of this *Review*, That *he ought to Acknowlege the Lenity of the Government, who has so frequently Suffer'd themselves to be Insulted by him, without Resenting the Treatment they have had from him; I say no more, let him Clear himself of it, if he can.*

(6.) *Country-m.* He has put in his *Caveat* against *Retorting.* He says it is not a fair way of *Arguing*, and is *Yielding* the *Cause.*

Rehearf. How comes he then to make so much use of it? Has he said any thing against me, but only *Retorting*? Making me a *Jacobite* a *Papist*, and what he thinks fit! Which is indeed yielding the *Cause.* For what is this to the Point of *Argument*? But here he *Charges* me with that very *Treason*, which I had before *Prov'd* upon him. And may I not mind him of it? He *Charges*, and I *Prove.* And he has not to this Day said a word in his own Defence, from this *Treason* Prov'd against him in mine of *January* 20. 1704. But *Modestly* now Retorts it, without any sort of *Proof*! But it has Prov'd an Occasion of calling his own *Sins* to Remembrance.

(7.) *Country-m.* But he thinks that your Asserting *Passive Obedience* and *Jure Divino* do's inferr all he *Charges* upon you.

Rehearf. Do's it so? Then I must *Retort* once more. For as I have shew'd *Num.* 140. of *First Volume*, Mr. *Review* has fairly given up the *Scheme* of the *Independent State* of *Nature*, and the *Power* of the *People.* And ther is no other *Original* of *Government* but either *That*, or *Divine Institution.* So that if I have brought my self into *Treason* by this, I have the Comfort to have Drawn in the *Review* along with me. Now, Mr. *De Foe* Clear your Self, and you have Clear'd me too. And if I am *Guilty*, you are as Deep in the *Mud*, as I am in the *Mire.*

(8.) *Country-m.* Then Courage, *Master*, Now you are safe. You have got *De Foe* to be your *Advocat*, under the Penalty of being *Hang'd* himself! Let him have a Care how he meddles with you hereafter!

Rehearf. But I'll be more Generous to him. I will not take the Advantage. And I do hereby give him free leave to Return again to his *Independent State* of *Nature*, and the *Original Power* of the *People*, if he thinks he can say more than he has yet done upon that Subject. But if not, then let him submit to *Divine Institution*, and Join with me in Defence of it. Come, Mr. *De Foe*, give me your Hand, you and I against any Two in Town, let us turn Back to Back, and Face the *Squadrons* of *Whiggs* and *Deists.* We'll first Convince them by *Reason*, and then when they cannot *Answer*, we'll *Triumph* over them, and *Expose* them.

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